

BLUE GRASS BLADE.

A. T. Parker
High and Ashland East Side
Editor

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY. ONE DOLLAR A YEAR IN ADVANCE.

VOLUME XIV. NUMBER 35

LEXINGTON, KENTUCKY SUNDAY, NOV. 19, 1905

ONE DOLLAR A YEAR IN ADVANCE



Charles L. Moore
Editor



TERMS OF THE BLADE.
I issue for one year \$1.00.
In clubs of five NEW subscribers,
50 cents each, \$2.50 for five.

Terms—\$1.00 per year, in advance;
foreign subscription, \$1.50.
Five new subscribers sent one year
for \$2.50.

Make all Money Orders, Drafts and
Express Orders payable to the Blue
Grass Blade, Lexington, Ky.
When you change your address ad-
vise this office, giving your old as
well as the new address.
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scriber.

Office of publication—100 West 1st St.,
Lexington, Kentucky.

Entered at the post office at Lexing-
ton, Ky. as Second Class Mail Mat-
ter.

Address all communications to BLUE
GRASS BLADE, P. O. BOX, 283
Lexington, Kentucky.

Fayette Telephone, 619.
Cumberland Telephone, 307.

If your subscription is due we wish
you would please remit and save us
the postage of notifying you.

Josephine K. Henry's pamphlet,
"Woman and the Bible" is meeting
with warm commendation. It is now
circulating in all sections of the United
States, and orders for it have been
received from England, Scotland, Ger-
many and Sweden. As the edition is
being rapidly exhausted persons de-
siring copies of this pamphlet should
apply to JOSEPHINE K. HENRY, Ver-
sailles, Ky., and they will be sent as
soon as the edition lasts.

Josephine K. Henry is writing a
pamphlet on "Marriage and Divorce"
and will soon be ready for press. It is
now circulating in all sections of the United
States, and orders for it have been
received from England, Scotland, Ger-
many and Sweden. As the edition is
being rapidly exhausted persons de-
siring copies of this pamphlet should
apply to JOSEPHINE K. HENRY, Ver-
sailles, Ky., and they will be sent as
soon as the edition lasts.

The price of this pamphlet will be
announced later in the Blade.

Moline, Kansas—Dear Old Friend:
—It is with a heavy heart that I write
for the tears fill my old eyes. I hope
you are better, and that you will get
well again. It seems as though we
can't get on our feet. Our great
Giver, Dr. Wilson and Mrs. Hughes
regards to Mrs. Moore. I sympathize
with her. Hoping for the best, I re-
main your friend.—ELLA P. HUNT.

We are compelled to issue the Blade
again this issue as a half sheet. We
regret this, but it is the fault of our
subscribers, not ours. We ask that
they pay up and send us a few new
subscribers on the club rates. Don't
be afraid that the Blade is going to
discontinue and you will lose your
money.

HAS NOT CONE BACK TO CHURCH

REPORT THAT EDITOR MOORE
HAD REPUDIATED INFIDELITY
UNFOUNDED.

Announcement Made in a Local
Church Provokes A Denial—Mis-
take May Have Grown Out of Card
in Which Forgiveness of Any
Whom He May Have WRONGED
Is Asked.

In his discourse at the Broadway
Christian Church yesterday morning
Mr. Small, the evangelist, stated
that he understood Mr. C. G. Moore, editor
of the Blue Grass Blade and noted as
an infidel, had professed faith in the
church, and asked the Lord to forgive
him for his error and his unbelief.
Mr. Moore was years ago a minister
of the Christian Church. For some
weeks he has been seriously ill of
heart trouble at "Quakerstown," his
home on the Huffman Mill pike. He
was much better yesterday, but was
not able to come to the telephone
when called by a Herald reporter. Mrs.
Moore stated that the report that Mr.
Moore had repudiated infidelity and
embraced the church was wholly un-
founded, and asked that a correction
be published.—Lexington Herald.

Comment—Surely there is nothing
in the above letter which should lead
Evangelist Small to state that Mr.
Moore has "professed faith in the
church, and asked the Lord to forgive
him for his error and his unbelief."
Small does not say that he "knew"
this to be true, but that he "under-
stood" it to be true. It is very evident
that his intention was to set a hearsey
rumor afloat, knowing that it would
be taken up, and accepted as a fact,
and shows what a small man Small is.
For twenty years, Mr. Moore has
been challenging preachers tall and
small, to debate with him, either orally,
or in print, offering the columns of
his paper to them, and none of them
would dare meet him, and all treated
him with contempt, personally and in-
tellectually. In the days of his health
and intellectual vigor, they dared not
thus meet him. Now, that mind and
body are weakened by disease, and
probably death, impending, preachers
and praying people would take advan-
tage of his feeble condition to start
lies about him. This goes to prove
what I have said in another column.
It is never safe to let preachers on
their emissaries in the sick room of a
Freethinker. If the Freethinker be
a man of prominence, 50 out of a hun-
dred will go away and lie about him
and misrepresent him. None of them
care for Mr. Moore's soul. All they
want is the chance to make his name
more infamous, as they have tried
to do with Paine's. They have told
ten million lies about Thomas Paine,
passing them on from generation to
generation. Keep the vermin out.

Mr. Moore, in the past, has often
been very vindictive in speaking of
the clergy, and has not been free of
indulging in unnecessary personal
abuse. But he has to his credit, that
he did not want to let them die of
death to take advantage of them.
Now that he is seriously sick, he
shows evidence that he regrets many
of his harsh utterances—some of
which were provoked by the Christian
attempts to deprive him of his liberty.
It is becoming in Mr. Moore to re-
gret that he has often spoken as harshly,
and that he forgives and wishes to
be forgiven. This is both liberal and
manly; but why should Small or any
one else conclude that it is a profes-
sion of faith in the church, and an
expression of repentance for error and
unbelief?

This shows upon what a slight in-
formation, the clergy can build a pro-
digious rumor or lie.

None of the Kentucky clergy, not
one of them raised their voices in Mr.
Moore's behalf when he was sent to
the Ohio State Prison. None of them
made an effort to get him out. None
of them welcomed him home. They
cared nothing for him then. What
do they care for him now? except
that they would like for him to recant,
while in his irresponsible condition, in

order to make his example an instance
of pulpit contempt. They would like
to be able to discredit him among his
own class, and then damn and keep
damning him themselves, forever af-
ter; for he assured they would be the
last ones ever to say a good word for
Charles Moore. All they want is to
make an example of him in order to
strengthen their own false teachings.
In reference to this declaration of the
Rev. Small, Mr. Moore makes this
statement:
"An Evangelist named Small, now
conducting a protracted meeting at
the Broadway Christian Church in
Lexington, I am told, announced in the
pulpit the other day that I had joined
the church. I do not know anything
about him. Of course those interested
in me will soon find out that it is not
true."

The above is not after Mr. Moore's
old time style in replying to clerical
lies, but it is positive enough. Mrs.
Moore has sent me word through Mr.
Hughes, that Mr. Moore is under the
influence of opiates a large part of
the time, and of course, is not in his
normal mental condition, and not to
believe anything read about his recant-
ing or repenting, and to defend him
against all such statements.
I hope Mrs. Moore will have good
judgment to keep not only the clergy,
but all others who would influence Mr.
Moore at this time, when his mind is
under the influence of opiates, away
from him. Otherwise, for the next few
years, his good name and character
will be traduced in Christian pulp-
its, for all that is blasphemous, cor-
rupt and bad, through all the period
of his last manhood; and all the good
they will ever say of him will be that
he recanted, repented of his error, and
had to come to Jesus at last.
This one Small straw shows the di-
rection of the divine mind. J. B. W.

NEWSPAPERS

UGHT TO QUIT LYING ABOUT
MR. MOORE.

Some time ago an Associated Press
dispatch, in telling of Mr. Moore's
illness, among other things stated
that he was sent to prison for advocat-
ing free love, which is a malicious lie,
and the reporter who gave that out
knew he was lying.

Last Sunday the New York World
and St. Louis Post Dispatch each
contained a picture of Mr. Moore and
a lengthy account of his sickness and
history of his life, and they, too, state
that Mr. Moore "finally took up arms
against his wife," and was arrested for
this. This article, no doubt was sent out
from Lexington, and is inexcusable on
the part of the reporter, for every one
around Lexington ought to know by
this time that Mr. Moore has been
the most virtuous and chaste writer since
the principle of free love of any man
in the country. The mere mention
of the name free love was like waving
a red flag in the face of an angry bull.
He has been so dead set against free
love that he has never been able to
crankily in discussing it. The most vi-
tuperative language at his command
has been employed against not only the
principle, but against his friends
who learned toward that principle.

In discussing the subject no one
could be more bitterly set against free
love, or more harrow, dogmatic or
bigoted in his opposition to it, than he.
This, the Lexington reporters ought
to know. Then, why do they set about
the falsehood that Mr. Moore is an ad-
vocate of free love, and that he was
sent to prison for sending obscene lit-
erature through the mails? Every
newspaper mention of Mr. Moore is
sure to mention his prison record, and
give out the impression that his im-
prisonment was just, and based upon
the scattering of obscene literature,
when every one in Lexington knows
that the real cause of his imprison-
ment was an attempt to stop his pa-
per, and was a blow at Free Thought
and free speech. They know that Mr.
Moore's reputation on his return home
by the citizens of Lexington was a
refutation of that illegal and vindi-
cative attempt to crush free speech.

The newspapers ought to quit lying
about Mr. Moore, for this simple rea-
son, they ought to be ashamed that in
this late day of the world's history,
and that in this boasted civilization
of ours, under a constitution guaran-
teeing equal rights to all, that any
man should be sent to prison for ex-
pressing his honest opinions about any
principle affecting the widely varied

social conditions of humanity.
Every man should have the right to
say what he honestly thinks about
any matter affecting the social order,
politics, religion, education, econ-
omies, marital or bond love, or free
love. He should have liberty to speak
for or against and subject affecting
his own nature or happiness, or that
of society at large. How else can we
arrive at the truth of things without
the fullest open and free discussion?
The commitment of Mr. Moore to
prison was not due to the advocacy
of free love, or mailing obscene lit-
erature, but a blow at free speech;
and newspapers are to quit lying
about that conspiracy against liberty,
because they ought to be ashamed of it.

No doubt when Mr. Moore passes
away, there will be an immense lot
of lying talk. It wouldn't surprise me,
if they will have him back in the
Campbell fold. At the present time,
he has to have a hypodermic injection
of morphine every five or six hours.
He has not lain down for four weeks,
and is compelled to sit and sleep in a
rocking chair. Being under the influence
of morphine all the time, he of course
is not responsible at any time, and
can't be in for four weeks. I am
satisfied, that in this irresponsible con-
dition, attacks are being made upon
him, and he is being made to feel that
he has been back into the ranks of the
superstition, which for so many years,
he has fought with all the might and
power of his intellectual manhood.
Women and preachers are writing
and saying, "Mr. Moore is a man who
is going to his house and praying
for him there."

The time for them to have prayed
for him, was in the days of his intel-
lectual vigor, and not when body and
brain is weakened by disease and his
mind is under the influence of opiates.

Mr. Moore is a man who is easily
moved by any little personal shows
of kindness, and will be even more
so, while under the influence of mor-
phine. If his weakness of mind is
not taken advantage of by Chris-
tians, whether they be well meaning
or honest, or not, it will result in
causing a vigorous defense being
made by Mr. Moore's Liberal friends,
who will see to it that such injustice
shall not be done his memory. I
am sure that Mr. Moore is a perfectly
healthy young man, to whom mor-
phine is given every five or six
hours, would not be responsible for
half he would say, after two or three
days.

Therefore, Mr. Moore's liberal record
must be based upon his responsible
moments in the days of health and
intellectual vigor.

Knowing the Christian influence and
intimidation brought upon Paine to
induce him to recant, when he was
neat and racked with disease, I
wouldn't surprise me if the same such
influence would be brought to bear
on Mr. Moore. There are people who
would not hesitate to take advantage
of Mr. Moore's lack of resistance at
this time, if they thought they
could gain some pulpit thunder by it.
They care nothing for Mr. Moore, or
for his soul,—they only desire being
to make his memory infamous, as they
did Paine's, and make him the text
of their pulpit contempt. They would
gladly gloat over the irresponsible
utterances of a dying man, whose
brain is stupefied with opiates. The
wise thing for Mr. Moore and family
to do is to admit all good Christian
neighbors, for no doubt many of them
are good and kind people, even if they
are misguided by religious belief; but
keep the theological and praying busi-
ness out, and allow no advantage taken
of Mr. Moore's mental helplessness.
This is just what I have ordered
in case of my serious sickness. I
want no preachers or praying people
about me, to make sure that in case of
my irresponsibility from disease, I will
not be taken advantage of and lied
about. All such should be kept out,
and no risks taken. In justice to the
labor and sacrifices and sincerity of
Mr. Moore in the cause of Free Thought
for twenty long years, in which time,
he employed all the powers of his in-
tellectual manhood in the fighting of the
Christian superstition, I give this pre-
vious notice to any one who attempts
to take advantage of Mr. Moore's pre-
sent mental weakness, of the defen-
siveness of his memory, and of his help-
lessness and sincerity, and of his good
name. J. B. W.

The condition of Mr. Moore has im-
proved some since last week we were
glad to say. If he keeps on the im-
provement he will be able to take his edi-
torial duties on the Blade again in the
next month.

INFIDEL ATTEMPTS

TO MAKE CHRIST OUT AN INFI-
DEL—DR. WILSON REPLIES
TO A LETTER FROM GEO.
W. MCCORMICK.

One of my particular and esteemed
friends is George William McCormick
of Olympia, Ky., late editor of the Na-
tional Reflex. He is one of the most
persistent and untiring workers in
the cause—faithful, tried and true in
every adversity. He has ever been
most generous, whether treated gen-
erosity or not. He has been a good
friend to me, and I wish here, publicly
to express my appreciation. Bro. Mc-
Cormick has long and deeply studied
the religious and political affairs of
mankind, and his views are worth the
serious thought of thinking men. He
expresses himself forcibly and plainly,
and calls a spade a spade. He and I
swap opinions now and then and if
he thinks the wheels are going around
in my brain-box, he don't hesitate
to inform me about it. He tells me that
I don't know what I am talking about
at times, and I reckon he is right. A
man who talks as much as I do, would
be a wonder, if he was right all the
time.

I received a letter from him the other
day, in reply to one I had written
to him several weeks previously. It
seemed to me to furnish a good text,
which I have indicated in the headline
of this contribution, "Infidel attempts
to make Christ out an infidel." It is
a subject I have been intending to
write on for some time, and one not
heretofore discussed. His letter, in
part, is as follows:

My Dear Doctor:—

In reply to your much appreciated
letter of September past, I want to
look a little into your rather emphatic
statement that "The Character Christ
of the co-called New, or last will and
written testament (of a fictitious God)
had caused more war, more bloodshed,
more ignorance, pain and suffering
than has ever arisen from the acts
and words of any one man or cause
in all human history."

Now, he only statement charged to
this character Christ that would lead
to such an assertion, was "I came not
to bring peace but a sword; I came to
put husband against wife, brother
against brother," etc. But, did not
Tom Paine do the same? He, too,
set men to thinking along new lines
of thought—of equity, fellow fairness
and human rights. Just as soon as
Paine began spreading the ideas that
there are no such things as divine
rights of kings, priests and popes
just that soon father and son and hus-
bands and wives, and neighbors and
sections differed, and the sword was
brought out an unsheathed, war fol-
lowed, and the Tom Paine ideas seem-
ed to win in America. But kindergarten
just that soon father and son and hus-
bands and wives, and neighbors and
sections differed, and the sword was
brought out an unsheathed, war fol-
lowed, and the Tom Paine ideas seem-
ed to win in America. But kindergarten

lived, and the moment you or I begin
to write or talk for the practical idea
of common sense, common rights, or
Catholic equity, we find our wives
standing against us, finding fault and
fixing in the old time ruts and grooves
of superstition—against the same
damned, damnable and damaging su-
perstition that Christ fought against,
and was hung for, and that Paine
fought against, until he was impris-
oned and marked to be killed.

So, if Christ did say he came to
bring a sword, to cut away the super-
stition that entailed a religious despotism
on the world, he meant no more, and
did no more than Tom Paine. A
free is known by its fruit, and as a
man should be judged generally by
his acts, doings and sayings, and as
Christ never took part in any war
or personal muscular combat, and yet
you can point out some such act in
that life, it is not fair to brand a man
as a warrior who was hung to death
for opposing the prevailing idea of
war and blood letting in his day.

So let me advise you once more to
set up on calling priestcraft (which is
the worst of all evils) less the world
over but the Roman Catholic religion)
Christianity.

powers and principles of common utility.
Government is at best and most
only of the people's making—a neces-
sary evil—a necessary circumstance, never
any worse or better than the people
who make it. All governments
which own the people are monarchies.
All people who own the government
and make it their servant that is Re-
publican, the first a curse, the second
a blessing.

All wealth is measured by work, i.
e., by the day's labor, and whoever
has the financial graft and turn for
acquisitiveness sufficient to acquire
and lay by, store up, board and keep
at his or her control ready money
that person has wealth, and should
such be taken from those who thus
acquire it and turn it over to the gov-
ernment? Should such be done, the
few will control the many. Individu-
ally, personal activity and the in-
centive for industry and of storing up
will have passed from us and we
would quickly drift into ignorance and
seldom and the Tom Paine idea of
Republican government would be
gone. Yours truly,
G. W. MCCORMICK.

Now that letter reads well. It has
some sense in it—just SOME. It has
light to the extent only of Brother
McCormick's eye sight; but Bro. Mc-
Cormick attacks in the glowing
language of the glowing.

The principal idea conveyed in it is
the defense of Christ or the "Christ
Character." Bro. McCormick is an
Infidel—an Atheist I believe, and it
is not an uncommon thing for co-called
infidels to attack the Christ, and de-
fend him with infidel reformers. Ros-
seau, Paine and many of the promi-
nent have done this. I think that
much of this has been done to im-
press Christians with infidel fairness,
and to show them that for man
Christ they have almost infinite re-
spect. In thus taking such particular
pains to do justice to the man, I think
many Freethinkers have over-stepped
themselves. This includes Paine, who
said that "for the Man Christ he had
profound respect." I have not
any mind me conceited and pertinent
thus to differ from Paine; but Paine,
while knowing much, and fitting well
his day, didn't know it all. Neither
did I; but with the advantages of to-
day's progress, I know some things
that Paine didn't know. So do school
boys.

I respect much in Christ, or the
Christ character—but when it comes to
a "profound" respect, I approach
that with a degree of reserve and
caution.

In the first place Christ openly
proclaimed himself as the Son of God,
the same as his Father, God on Earth.
He pretended to be commissioned of
God, bearing a message directly from
him to all mankind. No matter how
you may twist his words, that is the
impression he left with his followers,
and in their ignorance and superstition
believed it, and who set about to
preach it to all the world, and mil-
lions in the world still preach and
believe it. Therefore it must be taken
as he gave it, literally.

We all now know that it is a ridicu-
lous lie. Therefore on the very first
claim or pretention of Christ, I
cannot have any kind of respect, to
say nothing of a "profound respect."

He was a tramp preacher and nothing
else, so far as we have any history,
and I have no respect for such
characters. He didn't work and pro-
vide for himself. He let the women
who got stuck on his good appear-
ance feed him. He was just the kind
of parasite that under Socialism
would have to go to work; for let it
not be forgotten that under Socialism,
the poor devil will have to go to
work as well as the preacher, the
stock gambler, and monopolist. It
will fall harder on the lazy drone
and on those who, like Christ and Dow-
ie, go around living on their wit, or
by proclaiming themselves divinites and
gods. All such will have to go to
work.

Christ pretended to perform miracles.
We all know that he was acting
a lie—that he thus deceived the poor
and ignorant, and left them in the
belief of the deceit he practiced upon
them; and the minds of millions still
are groping in the delusions he floated
upon the world. For this, I cannot
have a "profound respect."

If such a person lived, no doubt all
the good was not told about him, and
neither was all the bad. Since both
good and bad has been recorded of
him, it follows that much of each has
been left untold in the brief discen-
teered statements of his disciples.

Only a small part of his life has been recorded.

I have neither a profound nor an ordinary respect for the good, either in the character or teachings of Christ. In the first place, it is every man's simple duty, from a sense of decency and right to be good. I don't attach any great credit to a man who pretends to be a God, for being good, it ought to be easy for a God to be good. Besides when a man makes such pretensions, he must make goodness his business. I do have a profound respect, however, for the poor devil, who makes no superior claims to goodness, but who is bad naturally, and who continues trying to be good, even though he fail. I would rather have such a man for my savior than Jesus Christ, the sleight of hand performer, the conjurer, the plagiarist, false philosopher and pretender to divinity.

As above stated I have not a profound respect even for the wisest and best of Christ's teachings, for this simple reason: I have found them fine for life and word for word in the teachings of reformers who preceded him, and who made no lying pretension to divinity. I believe Jesus Christ to have been (admitting that he lived), a literary scavenger. I believe he stole his philosophy, which he gathered in the eighteen years in which he was missing.

Having picked up the teachings of Buddha and Confucius, he returned to the Jews just at a grievous time in their political history, and proclaimed himself the Messiah, for whose coming he knew they were anxiously looking. The time was opportune for sprouting this claim, and began spreading the doctrines he had imbibed, confounding the minds of the ignorant and stupid with his sleight of hand acquirements and hypnotic powers.

Do you wonder that vast crowds followed him about when the streets of Cincinnati were recently blocked with men and women seeking to touch the hem of Schlatter's coat-tails? Can you wonder that he gained followers in those times of universal ignorance when Dowse to-day has a hundred thousand obedient serfs?

Compare the relations of Christ to the people, compare his methods of instruction with those of Socrates or Aristotle.

Why, right upon the face of his pretensions, any one with half perception ought to be able to see written in big letters **FAKE**.

No, I cannot go so far as Paine, and say I have a "profound respect" for the "Man" Christ, nor even for his moral precepts because he evidently borrowed. Nor can I go so far as Rousseau.

In my old school reader, long before I knew who Rousseau was, I used to read and was wonderfully impressed with a eulogy given by Rousseau concerning the character of Christ and which ended this way:

"Socrates died like a philosopher, but Jesus Christ like a God."

The years ran by, and I learned who Rousseau was, and also learned that Christ, who had all the splendors and happiness of heaven before him, squealed at the last moment, while Socrates without a crimmer of opinion, calmly, bravely, and dignifiedly took the hemlock. I found that a reversal of the statement was the fact, and I have never had a profound respect even for Rousseau, infidel though he was. I don't like the crimmer of opinion. Let us have the facts about gods and saviors, as well as devils and fakes.

Bro. McCormick says that Christ never took part in any war or personal muscular combat. Didn't he break in upon the money changers on a certain occasion, and raise all kinds of hades? Neither did Machiavelli ever engage in war, but he was the high priest in teaching the art of war. Neither was Luther ever in war; but the thirty years war resulted in his teachings. He may as well acquit Loyola of the Inquisition as acquit Christ of all the wars and bloodshed that followed the attempt to establish his doctrines.

Bro. McCormick says that "a man should be judged generally by his acts, doings and sayings."

I shall take him up on that statement. In case of Christ we are compelled to judge him chiefly by his "sayings," for certainly his "doings," which consisted of tramping around, praying, preaching and performing tricks—were not such as to commend themselves for imitation to-day. All one has to do, in order to perceive the vagabondage of Christ's doings, is to say to himself: "Now suppose I leave my business or profession, and start out among the ignorant to preach and convince them by my ability to perform miracles." Does any one suppose that even the ordinary paid preacher of to-day would start out to imitate the "doings" of Christ? Would any one risk getting pulled by the police, or his head thumped by a disgusted crowd by stopping on a

crowded street, and having his feet wiped with the hair of the head of an ignorant woman who he had made believe that he was God Almighty?

The less we say about the "doings" of Christ, the better for him. Let us judge him generally by his sayings, and by the general results of his sayings, as Bro. McCormick proposes.

I am surprised that Bro. McCormick inclines to excuse, defend and explain away the most cruel words that Christ ever uttered, "I came not to bring peace but a sword, to put father against son, etc." No matter what Christ may have meant by them, his followers understood them literally, and he did not disabuse their minds. He left them with no other explanation. They took him at his word, and even since have applied the word when it was safe for them to do so. They found their justification for war, massacre, torture and the inquisition in these very fierce and fiery words. We must judge Christ's teachings by the general effect they have had upon the human race. He said some good things and also some very bad things—and the selfish and powerful have ever chosen to be guided by the selfish and powerful. Consequently Christianity became the basis of the basest despotism ever known in the world. You can prove most anything good or bad by Christ. We must judge him by the way his own followers have understood and taken him. And how have they taken him? They have used his general teachings to confound the ignorant, to deceive, to drive away, rob, pillage, torture, crush and abuse mankind.

Since Christ is as ignorant as the slave in the heaven, I have no patience with those infidels who would be compromising, who are inclined to twist Christ's sayings that they will not put any detrimental to his character, liberty and science, and who are not bringing peace but a sword, and he didn't try to explain it differently as Bro. McCormick and many other apologists are now doing. He, a God, left his followers with that impression on his mind, and that is all that can be made out of it. As the world understood him, and as he permitted the world to understand him, so the world applied his words, and to-day, the fight is still to get away from their fearful influence.

The illustration Bro. McCormick draws from comparing the effect of the sayings of Christ with those of Paine, is not applicable. They have a similarity, with a wide difference. The writings of Paine led to taking up the sword in the defense of freedom, and human rights and liberty; while the sayings of Christ led to taking up the sword in defense of kingship and priestcraft. Some admit to believe that Christ's principal aim was to disenthroned the old Jewish superstitions. I cannot see it that way. He opposed a few trivial matters of no great consequence to humanity. What he really effected was, to particularly knock out one superstition and establish a worse one. Bad as the history of the Jews was, as no time in all the history of Judaism was as disabasing as Christianity for a thousand years.

Christ and Christianity have procured to the world. They have stood in opposition to all liberty and progress. Christ proclaimed himself to be God. He invented hell. He damned and excommunicated all who did not believe in him. His representatives have done likewise. What is more ludicrous than for a Freethinker to try to patch him up and make him presentable for acceptance into infidel society. This seems to be a growing tendency along this line among Freethinkers. They try to make out that he was, in reality an infidel reformer, because he opposed a few of the old Jewish superstitions. The fact is that the philosophy of Jesus is no improvement over that of Job and other old testament writers, and besides in declaring himself to be God Almighty, and trying to prove the same by legendism, he demonstrated that he was equally fanatical and superstitious.

There was not enough infidel material in Jesus Christ to make a shadow of a Freethinker.

For heaven's sake, let the Christians have him and keep him. Suppose, now, that it were possible for infidelity to prove and claim him as an infidel philosopher and reformer, as one who opposed the old order of things, and for the saying, "I am God," which consisted of tramping around, praying, preaching and performing tricks—were not such as to commend themselves for imitation to-day. All one has to do, in order to perceive the vagabondage of Christ's doings, is to say to himself: "Now suppose I leave my business or profession, and start out among the ignorant to preach and convince them by my ability to perform miracles." Does any one suppose that even the ordinary paid preacher of to-day would start out to imitate the "doings" of Christ? Would any one risk getting pulled by the police, or his head thumped by a disgusted crowd by stopping on a

If a Roman Catholic Christian opposed the Greek Catholic Christian, or a Greek Catholic Christian opposed the Roman Christian gets killed, I don't make a great infidel out of him, does it? No! It is only dog eat dog.

This tendency of infidels to make an infidel out of Jesus is all dog eat dog nonsense. He was nothing else but either a religious crank, chock full of conceit and divinity, or the most unmitigated pretender and charlatan that ever lived. A smart rascal who imbibed both the philosophy and legendism of the East, and who came back and played it off on the ignorant Jews, hoodwinking them into the belief that he was the Messiah and the Son of God, just as Dowse to-day is making thousands believe that he is Elijah.

I have recently read the famous Jefferson Bible—3,000 copies of which were recently printed by Congress. Jefferson had aimed to clip out all the New Testament except that which directly bears upon the saying and acts of Christ, and he declares that in this compilation there is the finest system of morals in all the world.

I don't think that Jefferson could be such an old fool. I was never so dis appointed in anything in my life. It is the weakest thing out. It starts off with all the claims of Jesus to divinity and embraces "the believe or be damned" declaration, and the "I came not to bring peace but a sword, etc." and all the other preposterous pretensions proclaimed by Jesus, and in this, is to be found "the finest system of morals in all the world." Is it not to pretend to be a God?

Beh! all the morals in it, Jesus got from others. And the whole tenor of it is in direct opposition to the spirit of the Declaration of Independence and of modern ideas of human liberty and science, and all that Jesus got in sizing up the character of Jesus Christ.

Even Ingersoll was a little weak on the man Jesus, whom he looked up to as a moral reformer, and to whom he said "paid the tribute of his tears." And even Bro. Moore, when he stood on Calvary, blubbered some of the briny, although he has ridiculed Christ's claim to divinity a thousand times, and otherwise deced him an impostor and showed up his weaknesses and inconsistencies.

I can only explain this tendency by the sentiment imbibed in their youth, which still lingers in some infidels. After all they owe to the up the Christ of their plastic child hood, and being now infidels, they somehow want to take Christ along with them, and so incline to make an infidel out of him. This is Bro. McCormick's delusion. He well knows that Jesus was deeply religious and a superstitious fanatic, and got his lights put out in a theological scrap, and by pretending that he was the one of the Jews whom the Jews in their ignorant superstition had been looking for. If one Indian killed another Indian over a matter of Indian theology, that wouldn't make a great infidel reformer out of him, would it? No! He would be only a dead Indian.

Neither would a superstitious Jew, killed by other superstitious Jews be a great infidel reformer. Bro. McCormick says that Christ said "I came not to bring peace but a sword and to put father against son." In order to cut away the "supernatural" of the Jews. How does Bro. McCormick know that what Christ meant? Christ made no such mention as that. That is plainly Bro. McCormick's interpretation—his apology, for the saying, which he made up at some desperate and perplexed moment. The only interpretation any of us can justly put on that saying, must be founded on the results of the saying—and what are they? Why, their literal meaning—the application of the sword to establish his own doctrines, and his own fame as one of the deities of the world—to crush all other religions that his own might rise to supreme power. That, as Bro. McCormick knows, was the result of that saying, and no other interpretation can be put upon it.

And this is one of the items which Jefferson included as a part of "the finest system of morals in the world," and this is the "Man Christ," whom Rousseau and Paine had profound respect, and for whom Ingersoll and Moore paid "the tribute of their tears." Oh, Gosh!

The first thing that we know Christ will be the spiritual president of the American Secular Union to succeed the present worthy Potemkin. And why should either the "God Christ" or the "Man Christ" come braying "Peace unto men," and then say, I came not to bring peace but a sword?

Why should he want to turn the blood of his enemies upon his feet, even to "cut away their superstition," as Bro. McCormick says. Wouldn't there any better way? Why didn't this God Christ, or Man Christ try intelligent argument first? Why did he

want to kill people either to down an old religion, or to establish his own?

Why should he want any man brought before him and stoned to death, who might deny him?

Suppose I would suddenly appear among an ignorant people, and thus "cut away their superstition," and religion, and get killed for it. What would all of you say of me?

"The damned fool ought to have had better sense," some of you would say, and others would say, "He ought to have killed me first." Any man who advocates the use of the sword in settling religious disputes, ought to fall by the sword, Jesus got his deserts.

That is just what Bro. McCormick, and all the rest of you would say of me. Then why only all this "profound respect," and "tears" and infidel wail about Christ being an infidel reformer, or any other kind of a reformer, when we infidels all ought to know by this time that for 1600 years in the New Testament, the rivers of blood to reform his reform, and we are still wailing. What does liberty and peace in Russia mean, the bloody struggle to get away from the God Christ? What, then, or whatever you may please to call it, I do not take a back seat in my reverence for any man who has died for man, or who has died for a principle which tended to the betterment of mankind, and to the end of the world to do his honor. But I fail to see where Christ died for men, or for a principle which tended to the betterment and happiness of men. I fail to see here he died for liberty of thought and speech, and education and progressive, liberal government. I fail to see wherein he died, except to introduce a sword to knock out one superstition for the purpose of establishing another, which proved the most degradating and cruel of all ever existed, and which every lover of justice and progress, even at this late day, is compelled to contend against.

I am not going to make a martyr out of a man who falsely pretended to be a God, who died as the result of contending over some superstitious schisms, and trying to make a divinity of himself; and I am going to try every infidel on the pate who tries to make an infidel reformer out of him. We don't want him. He was a miracle worker. Let the believers in his miracles have him. We don't want to chase after either a God, Christ or a Man Christ, who spent valuable time in such a dubious business, instead of explaining the laws of the universe.

I think it ought to be plain to all by this time that it wasn't plain to the good things that Christ said that his religion was founded, but rather the other way around, and that the good things, the evangelical, the dictatorial and imperious.

If his religion had been influenced by the good and true things he said, we would never have had the wars, massacres, murders, inquisitions, tortures and other cruel cruelties that have existed and been committed in his name. As Bro. McCormick says: "We must judge him GENERALLY by his sayings and doings," and that's just what I'm doing. There is no other way to judge him, but to judge him generally. Christians want you to see all the good and none of the bad in him, and even some infidels would apologize for his worst teachings.

If Bro. McCormick would apologize for Christ's relations to Mary Magdalene, wouldn't find the least fault. I would say, we are all human, and all weak, and but few of us have any right to condemn anyone for anything, when he is deliberately apologizing for Christ's cold, heartless advocacy of the use of the sword, whether it be to destroy another superstition or to advance his own, then I must hold him bad judgment up where he and all can see, and be ashamed of it. But I am not writing this alone for Bro. McCormick's benefit. I am taking a rap at Paine, Rousseau, Jefferson, Ingersoll, Moore, and thousands of others, who profound respect and tear and fool apologies, and lick splitting over this "Man Christ" make me sick. I deny that he was either a good God or a good man.

Let us judge this "God Christ" or "Man Christ" whatever he was, with the greatest of all crimes—that of pretending to be a God—of deceiving the wise by a plagiarized philosophy; of deceiving the ignorant by legendism of eternal damnation in a hell of fire; of advocating the use of the sword in order to destroy other beliefs and to establish his own; of promulgating the doctrines of the divine right of kings, of eternal damnation, of eternal damnation, of eternal damnation; all of which general devilry had the result of fitting the world with war, massacre, murder, hate, revenge, ignorance, brutality and general retro-degradation. 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